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Jewish nation is thought to have marked the turning-point in history symbolically represented in the Book of Revelation as the binding of Satan, and the millennium there described is taken as a figurative expression signifying the gradual expansion of Christ's reign over the earth. The influence of Jewish apocalyptic expectations in early Christianity is completely ignored. The author's fanciful and unhistorical methods of dealing with the beliefs of the early Christians only add to the confusion already too widely prevalent in the discussion of this subject.

The Shorter Bible—The New Testament. By Charles Foster Kent. New York: Scribner, 1918. Pp. xix+305. \$1.00.

Most editions of the Bible are heavy, unattractive, and translated so literally that they are in many places hard to understand. Professor Kent has, to a remarkable degree, set the classic and popular portions of the New Testament free from the mediaeval interpretations and the chapter-and-verse devices which have so long misled biblical readers and rendered a literary appreciation of these writings practically impossible.

His translation is refreshingly clear and inspiring, expressing the early writers' feelings as well as reproducing their thoughts. The modern section titles will doubtless be of great help in simplifying the more difficult parts of these books. The teachings of Jesus and Paul are presented in most attractive topical form.

From a more critical point of view this little book leaves much to be desired. It gives too much prominence to secondary sources, making Jesus responsible for many theological arguments which he quite surely did not need to consider in his time. Not infrequently also the viewpoint of the early writers is obscured by this somewhat lax mixture of sources. A book of this sort would gain in value, even for the general public, if such corrections as have been suggested could be made.

On the whole, however, Professor Kent's book will probably prove to be one of the most popular of the modern versions of Scripture. It "reads itself." When the masses of modern men and women find out how really inspiring the best parts of this biblical literature are, and how thoroughly they fit the deepest needs of our day—as of every age—they will turn to it with desperate eagerness. This deepening interest in the Bible may prove to be one of the great reconstructive forces of the future.

Christ and Sorrow. By H. C. G. Moule. New York: Macmillan, 1918. Pp. 67. \$0.60.

The Bishop of Durham, whose words of comfort to souls suffering from grief have brought

relief to many a questioner, here writes for those who have suffered the loss of kindred and friends in the Great War. There are thirteen short chapters. The words are sympathetic, tender, and full of human appreciation. Expressions of sympathy of this sort are often rapid. These are manly and genuine. The finest feature of the little book is the reproduction of both sides of an old cardboard motto. One is simply a tangle of stitches; the other spells out the three great words "God is love." The little cardboard marker is made a parable of comfort and hope and is used with fine effect. It will be remembered when all the words have been forgotten.

The Faith of France. Studies in Spiritual Differences and Unity. By Maurice Barrès. With a Foreword by Henry van Dyke and a Preface by Captain F. Baldensperger. New York: Houghton Mifflin, 1918. Pp. xxiv+294.

This is an excellent translation by Miss Marbury, of the book mentioned by Professor Schinz in the *Biblical World* of February, 1918, as the natural outcome of the "religious awakening of France."

The general idea of the volume—that a deepening of personal faith in respective creeds in the French Army went hand in hand with a spirit of more respectful tolerance for the creeds of others—needs not be explained again. The stirring effect of the actual testimonials of all those (chiefly letters never intended for publication) cannot be rendered by second-hand accounts; the originals must be read, and they are now within reach of the English reading public. As Professor Baldensperger says in his Preface, the word of one of the soldiers—"The spiritual force is the dominating element in the war"—would make an appropriate motto to this publication.

The American editors ought to be congratulated for not omitting the substantial Notes at the end of the volume. One will find there some of the most telling and most moving documents which inspired Maurice Barrès to write the book.

Christianity and World Democracy. By George Heber Jones. New York: Methodist Book Concern, 1918. Pp. 54. \$0.15.

The Methodist Book Concern has published a series of thirteen lessons for adult Bible classes. The topics covered are: "The World in Revolution," "The Rising Tide of Democracy," "America at Work in the Philippines," "The Reconstruction of China," "The Imperial Restoration in Japan," "Unrest in India," "The Breakup of Islam," "The Redemption of the Dark Continent," "Religious Liberty in South America," "The Future of Europe,"